1: Spier E-5 (1918) 1928
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where others pushed them into the cave. When the entrance was filled, they set fire to the wood and suffocated all those inside: none escaped.[1] 726

Torts.

If a man accidentally hurt another, he would give a present to assuage his injured feelings and prevent retaliation. Neither husband nor wife was responsible to the other for injuries to their children. If a foreigner murdered a Havasupai, his relatives would immediately revenge themselves on the murderer. In spite of their intimate relations with the Walapai, fracases do occur; recently knives were drawn in a dispute over a horserace. If a Havasupai killed a Walapai, his relatives might pay a blanket, horse, or buckskin to prevent his being killed in retaliation. A chief would accompany them to the Walapai. Similarly, the Walapai would offer to pay if one of their number killed a Havasupai. When two men quarrel, as when one sets upon his wife's lover, bystanders interfere before either comes to grief. A shaman is killed for his misdeeds (p. 239). 682 [593] 648 683 [628] 627 683

A theft by a Navaho is instanced wherein revenge is taken by killing and despoiling an innocent member of that tribe (p. 367). Sinyella's father received recompense (a blanket) from a Hopi who stole his Navaho wife (p. 227). 628 648 685

Comparative Notes

Data on residence after marriage are lacking for many tribes in this area. Yet there seems to be some local differentiation. Matrilocal residence as the normal procedure holds for the Hopi, Zuñi, Sia, and undoubtedly other Pueblos. It is important to know how residence is affected by male ownership of houses on the northern Rio Grande and by ownership by either sex in the middle Pueblo area. In Laguna at least there is both matrilocal and patrilocal residence. Dumarest indicates Cochiti as patrilocal, but Starr has it matrilocal. The Navaho may be matrilocal and the Kiowa certainly are.[2] Patrilocal residence occurs in the Southwest among the Pima, Papago, Yuma, Cahuilla, evidently the Western Apache and Northern Diegueño, and perhaps the Gabrielino.[3] Temporary matrilocal residence is found among the Havasupai, Apache (all other groups?), Mohave, Cocopa, Tepecano, Uintah Ute, Paviotso, Washo, Patwin, the Northern Maidu of the foothills, Northeastern Maidu, and occasionally among the Southern Diegueño and Wind River Shoshoni. The Northern Maidu of the Sac- 171 591 [423]

[1] Compare the same procedure of the Pawnee (Hopkins, 71 7th).
[2] Kroeber, (1), 92; Stevenson, M. C., (a), 30; Parsons, (d), 170; Dumarest, 149, Starr, (a), 43; Lowie, 43; Curtis, I, 125-127; Mooney, (c), 233.
[3] Russell, (d), 194; Curtis, I, 123; II, 33, 98; Gifford, (a), 173, 180; Reed, 11.

3:James T-5 (ca.1900) 1903
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They are petty thieves, but years of experience have taught me that they could not be persuaded to engage in larceny on a grander scale. One of my first experiences in this line was to have some little thing taken from my camp many years ago (I forget now what it was). Immediately I sent for Hotouta, and told him the article must be returned. In a few hours the boy thief (now a hang-dog looking buck) came and brought back the article. 157 181 685

On my last visit, coffee and candy were taken from my sacks at Wa-lu-tha-ma's hawa, and three necklaces which I had taken as presents for some of the children. I spoke angrily to my host of his negligence to protect my goods when they were in his care, and, as for the necklaces, said if they were not returned by morning I should complain to the agent, and have the thief discovered and punished. Long before sunrise in the morning the necklaces were returned.

There is a good deal of craft about some of them. For a long time Captain Jim and a few others had wished to have a road or trail made around Hue-gli-i-wa that would make it less dangerous, and add much to the comfort of the people, who lived both above and below this spot, when they wished to visit each other. For years nothing was done. But when, this year, he took the matter up again, he did it in a round-about way that won success. He urged that an invitation be sent to the leading horsemen of the Wallapais to bring their best horses and come and run races with them. The Wallapais accepted the invitation. Now was Captain Jim's opportunity for the display of his finesse. He casually suggested to some of the most ardent racers that the way to beat the Wallapais was to make a race-track 157 181 541 574 499